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WEEKLY REVIEW.

—A correspondent of the *Times of India* brings up again the matter (already referred to in our columns) of the late University Examinations in Latin, when 22 students from St. Xavier's Institution were passed, and scarcely any others.

"Is it or is it not true, as a matter of fact, that on or about the 15th Nov. the same Latin class in the same public school had dictated to them to be translated in writing into Latin, that very identical passage, selected from the whole range of English literature, which six days later appeared on the printed paper of questions in the same Matriculation Examination? Is it true that the mistakes of the pupils were not only corrected, but a complete 'version' in the Professor's own Latinity, dictated to the class and taken down in writing; so that in fact the translation into Latin which won the Cowasji Jehangir Latin scholarships was the Professor's and not the candidates'? Is it true that these extracts, Latin and English, were selected by the examiners as early as the 6th November, and that they were known only to three individuals? Is it true, finally, that the Professor of Latin who was so happy in the selection of his exercises, the two Cowasji Jehangir Latin scholars who had not only the good luck to find themselves working amongst the other competitors with such peculiar advantages, but the delicate sense of honour to say nothing about it, and the examiner who enjoyed the pleasure of awarding the scholarships to his own pupils, all belong to the same institution, and were daily associated together during the period covered by the dates I have given? If these facts are indeed facts, what a mockery the examination has been, and if they are not, how strangely regardless for its good name is the school not to have given a contradiction to these statements in all these weeks! As to the explanations of which these various facts—supposing them admitted—may be susceptible, that is a matter for formal investigation. What I submit is that there is a *primâ facie* case, nay, an urgent demand for an inquiry which shall probe the matter to the bottom."

When the candidates came before the examiners a passage from Cæsar's Commentaries was given them to translate into English, one from Hume's History of England to render into Latin, and one other Latin extract was given them to translate. Now there is documentary evidence to show that that very passage from Cæsar and that very passage from Hume, were given to the pupils in St. Xavier's School in November, and were translated by them and their translations most carefully and minutely corrected by the Professors between the 6th and the 21st, the day when they went up for examination. Of course, all the students from St. Mary's passed a brilliant examination, and those from other schools were nowhere. These things are now known throughout the whole Native student world of Bombay, and it is impossible to exaggerate the feeling of indignation that is awakened.

—The Rev. William Taylor will (D.V.) preach in the P. & O. Co.'s Theatre, Mazagon Dockyard, to-morrow, Sunday, at 7 P.M.

Mr. Taylor was allowed to carry on his work in Bombay unnoticed, as far as the secular journals were concerned, for two months, but within the last fortnight they have bestowed upon it, if we cannot say a great deal of attention, at least a great deal of their space. Some of the most astonishing misrepresentations have appeared in print. This does not matter much, except to those who utter them; the facts are fast vindicating themselves in the eyes of all who care to know them. It is perhaps worth while to notice the position of one writer; looking at what he supposes to be excitement on the part of those who have lately professed to find Christ, and on the other hand at the ritualistic movement, he concludes that a middle course is the best; *medio tutissimus ibis*. This was the course which commended itself to the Laodiceans, and which was thus referred to by our Lord; "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth;" and this is the characteristic of much of the piety of our days. Christ calls his people to aggressive work; and if the ordinary soldier needs to be fired by enthusiasm that he may go against the enemy, the soldiers of Christ need to be fervent in spirit, serving the Lord. The joy of the Lord is their strength; it is only when the love of God is shed abroad in their heart that they are enabled to speak of Christ to their fellow-men. Many among us who who have been quiet church-members all their days, have just now entered upon such an experience of the love of Christ that they have felt constrained to speak of Him to others; and these others have been impressed by their manifest joy in a way in which they never were before; have seen that there is a great reality in religion, and have actually sought and found the Lord, upon the testimony of those witnesses, just as the Samaritans did when the woman came back from the well with her testimony.

Our leading English journals have been accustomed every now and then to administer a severe homily to missionaries and ministers, for the comparatively feeble results of their ministry; have reproached them with their want of earnestness and self-sacrifice, their disposition to make themselves comfortable and take things easy, and the like. One would have supposed from the dignified and severe tone of these reproofs, that the gentlemen who felt it their duty to administer them would be delighted at anything like real aggressiveness and a determined assault upon the religious quiescence of the community. Here, now, in the midst of us, is a man who sometimes preaches *eight hours* on the Sunday, and morning and evening, daily from Monday to Friday, spending much time also in house to house visitation, not connected with any Society, asking and taking nothing from any, except their love, supporting himself, not building up a church for himself, but just seeking by the consecration of all his powers to save the unsaved, and to show Christians the greatness of their vocation, and as soon as he sees a witnessing, rejoicing, consecrated body of Christians in a place, going off to pursue the same work elsewhere, and doing this year after year. Mr. T. does not want the commendations of men, and it is not for him that we speak; but, as we have said, one would have thought that our monitors, so severe upon preachers for their inactivity, unadaptedness, and inefficiency, would hail with unmingled joy one so boldly and successfully aggressive.

The *Indian Statesman* of the 26th, has a leading article on this work, the tone and drift of which our readers may gather from the concluding words:

"If, as we are assured, the result of his work is to make men in reality what they were before only in name, to quicken their thought and conscience, and so to make them in every respect better men and better citizens, we know no reason (apart from the extravagances referred to, which are, after all, mere accidents of the work) why every member of the Christian community should not heartily wish him—God speed!"

Last Monday evening, just as Mr. Taylor had given out the text of his discourse, in the Mazagon theatre, P. and O. Co.'s Dock yard, a fire broke out in an adjacent building. Mr. T. requested those who might be needed for putting out the fire, to leave, and proposed going on with his service; but as it was found that there was danger of an explosion, the meeting was adjourned to another locality. During the remainder of this week, Mr. T. has been conducting services in a private house in Falkland Road.

We give the following, from the last English journals received, a prominent place in our columns. It is an important document:

"The following Medical Declaration respecting alcohol, signed by 250 of the most eminent members of the profession in town and in the provinces has been made public:—

As it is believed that the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of diseases, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past.

They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids.

Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest

evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralising, to a large extent, the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance.

George Burrows, M.D., F.R.S., president of the Royal College of Physicians, physician extraordinary to the Queen.
George Busk, F.R.S., president of the Royal College of Surgeons.
G. E. Paget, M.D., D.C.L., Oxon, president of the General Council of Medical Education.
Thomas Watson, Bart., M.D., F.R.S., physician in ordinary to the Queen.
Henry Holland, Bart, M.D., F.R.S., physician in ordinary to the Queen.
Cæsar H. Hawkins, F.R.S., serjeant surgeon to the Queen.
William Fergusson, Bart., F.R.S., serjeant surgeon to the Queen.
Edward H. Sieveking, M.D., physician in ordinary to the Prince of Wales.
Arthur Farre, M.D., F.R.S., physician-accoucheur to H.R.H. the Princess of Wales.
T. G. Logan, M.D., K.C.B., director-general of the Army Medical Department; honorary physician to the Queen.
Thomas Longmore, C.B., deputy inspector-general, Army Medical Staff, professor of military surgery, Army Medical School; honorary surgeon to the Queen.
J. Ranald Martin, Knight, C.B., F.R.S., inspector-general of hospitals; physician to the Secretary of State for India in Council.
H. H. Massy, M.D., C.B., deputy inspector-general; head of Sanitary Branch Army Medical Department.
James E. Adams, F.R.C.S., senior assistant surgeon to the London Hospital.
John Adams, F.R.C.S., consulting surgeon to the London Hospital.
James Andrew, M.D., physician to St. Bartholomew's Hospital.
A. W. Barclay, M.D., physician to St. George's Hospital.
T. A. Barker, M.D., consulting physician to St. Thomas's Hospital.
W. R. Basham, M.D., senior physician to the Westminster Hospital.
H. Charlton Bastian, M.D., F.R.S., physician to University College Hospital.
Edward Bellamy, F.R.C.S., A.K.C., senior assistant surgeon, Charing Cross Hospital.
James Risdon Bennett, M.D., consulting physician to St. Thomas's Hospital.

(And 250 others)."

THE following extract is from the report of a sermon by an excellent and well-known Scotch preacher:

"*Pardon of sin.* This is unto faith; we believe unto forgiveness of sin: 'This cup is the New Testament in my blood, shed for remission of sin.' We believe and we obtain pardon; he that believeth is not condemned: 'Who is he that condemneth?' 'Thy sins be forgiven thee.' Believing, we have forgiveness, we have it *now*. Yet sin is always springing up again, and needs a new pardon or a fresh sight of the pardon. Our apprehension of the pardon is not equal to the fulness of the pardon; it never is so in this life, but it will be so afterwards. We have been pardoned and justified; but none of us can fully comprehend what this implies while we remain in this world. We do not realise the fulness of the blessing; though we have a sense of it for a little. My thought is, that most believers in these days, notwithstanding their talk of assurance, have a very shallow apprehension of the forgiveness of sin; it is shallow and imperfect, and apt to be transient. Oh to have the pardon and the sense of pardon, as we have had it for a day or a month; to have that deepened and intensified, and that for ever; to have the fulfilment of pardon to all eternity! What a sweet eternity that will be; what an indescribable joy! I suppose there is not a child of God here who has not sometimes got a sense of pardon for a little, as you could keep it nor yet recall it. What will it be to have this in all its freshness to all eternity; oh what a bright, sweet eternity!"

We have no doubt that this is a true representation of the experience of many in all our churches; but is the experience a true Christian experience? Is it so that we may not have in this life a thorough and a constant realization of the fact that our sins are forgiven us in Christ? We believe that it is the privilege of every Christian to have this abiding assurance; and that it is a matter of the utmost importance for Christians to have it. Without it, it is impossible they should exert their due influence in the world; for without it, it cannot be said that they have a proper hold of Christ, that they can offer prevailing prayer, that they can rejoice in the Lord, that they can effectually speak to their fellow-men. When a Christian doubts if he is forgiven, he doubts if he is not under condemnation, if God is not angry with him, if he is not on his way to perdition. Now the slightest uncertainty with regard to these things, ought to harrow his soul to its profoundest depths. What! be in any uncertainty as to whether Christ is yours or not? How can you eat, drink, sleep, buy, eat, with the slightest shade of uncertainty attaching to this momentous question?

The fact is that the larger part of our Christianity is traditional; and even in our best churches, we suffer the common sentiment of the body to interpret for us the Gospel, and miserably to minify it for us. The young convert naturally says: These good people must know what the Gospel is; I cannot suppose that they have an inadequate conception of what is given us in Christ. But when a man comes to the word itself, without the bias of preconceptions, he is astonished to see how gloriously the real Gospel exceeds the dwarfed conceptions entertained of it around him. We have lately cited some of the testimony of Scripture on this subject, and need not now expand. But we remark that the union of the believer with Christ is every where represented as a most vital intimate union. It is compared to that of the bride with the bridegroom. What if a wife should now and then indulge the idea that the husband does not regard her as his wife, that he is angry with her and has left her to herself; what kind of union would that be? Between husband and wife there must be the utmost confidence; the very idea of the possibility of a dissolution is something not to be tolerated for a moment; the love of each to the other is a great established fact, to be always taken for granted and proceeded upon, never questioned. It is a very great reproach to Christ, to think of any other relation to him.

A PERSON sent for a physician. He came, examined the patient, and told him that his disease was a much more formidable one that he seemed to think, but that if he would submit to treatment, there was every reason to expect restoration. The patient was much more impressed by the announcement concerning the very serious nature of his disease, than by the promise of recovery; he had flattered himself all along that it was not a thing of much consequence. Seeing his countenance fall, his relatives got angry with the physician, and persuaded him to send the out-spoken man away, and call in the family physician who, as they well knew, took a much more favourable view of the case. The poor man lingered some time, but in spite of opiates and stimulants and comfortable words, died. A post-mortem examination showed that the out-spoken physician was right. How much better an *ante-mortem* examination and recognition.

DURING the late severe illness of the Prince of Wales, the Princess of Wales addressed the following touching letter to the Vicar of Sandringham:

"My husband being, thank God, somewhat better, I am coming to church. I must leave, I fear, before the service is concluded, that I may watch by his bedside. Can you not say a few words in prayer in the early part of the service, that I may join with you in prayer for my husband before I return to him?"

We are glad (says the *Olive Branch*) that the Vicar did not consider himself so rigidly bound down by form as to necessitate his refusing the request of the Princess. It is stated that at an early part of the service he tremulously said:—"The prayers of the congregation are earnestly sought for His Royal Highness the Prince of Wales, who is now most seriously ill." Afterwards he offered this prayer:—

"O Almighty God, Father of all mercies, we implore Thy aid for this sick member of the Royal Family. To thine ever-watchful care we commend him, his body, and soul. O thou heavenly physician, Thou only canst heal him. O most merciful, Thou only canst strengthen and comfort him. Bless, we beseech Thee, all the means which may be used for his recovery, and if Thou seest fit, restore him to health and strength. O arm him against the special temptations to which he is now exposed, and fill him with Thy Holy Spirit. Grant that in all his distress he may patiently submit himself to Thy will, and, looking upwards to Heaven, may see by adoring faith the glory that shall be revealed hereafter. O God, guide, support, and bless him in this life, and after this scene is over, O, receive him into thy kingdom, through Him who died and rose again for all men, Jesus Christ, our Lord and Redeemer."

Shortly afterwards the Princess returned to the bedside of her husband.

THE following Resolutions were adopted at the Allahabad Conference on Presbyterian Union, already mentioned by us:

"I. That while this Conference is fully convinced of the exceeding desirableness of a Corporate Union embracing all Presbyterians in India, it yet sees certain practical difficulties in the way of its immediate accomplishment.

"II. That for the present, and with a view to the realization of this Union in due time, the Conference recommends that a general Convention of Presbyterian Ministers and Elders be held from time to time, as may hereafter be determined, for the purpose of consultation and co-operation in all that pertains to the extension of the kingdom of Christ in India; and that, as a means of securing this object, a Meeting of Ministers and Elders be held at* on

"That copies of this Resolution be sent to all Presbyteries, and, if possible, to all Presbyterian Ministers and Elders, with the request that delegates be sent to attend the proposed Meeting."

"III. That while the Conference thus aims at a Corporate Union of those who hold the principles of Presbyterian Church order and government, it deeply feels at the same time that it is the duty and privilege of all believers to manifest in the sight of the world that Unity which already exists among those who truly believe in Christ, by increasing brotherly love and co-operation in good works.

"The Conference is fully persuaded that a Corporate Union of those who hold the same principles of Church Government would not retard, but would really hasten, the coming of that blessed day, when, over the whole earth, there shall visibly be one Fold under one Shepherd."

*"Place and time will be intimated hereafter.

The Bombay Guardian.

SATURDAY, JANUARY 27, 1872.

THE ONE THING NEEDFUL.

Have you received Christ?
What is it to receive Christ?
As many as received him, to them gave he power to become the sons of God, says

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the evangelist John; even to those who believe on his name.

This hardly explains it to me. I would like to know definitely what is meant by receiving Christ.

A friend up-country wrote me some time ago that he was sending his son to Bombay, and asked me if I would receive him. He told me nothing about the way in which he would come, but simply asked me if I would receive him. I replied that I would. After that I did not trouble myself to send any where for this youth, or do any thing in order that he might come; I had been asked simply to receive him, and this implied that he would come to my door of himself, and would enter of himself when I opened the door. I had nothing whatever to do in the way of influencing him to come. This illustrates *one point* in the matter of receiving Christ. When God asks you to receive him, the implication is that that is all you have to do; you have not to go for him, to send for him, to do any thing to persuade him to come; he is offered to you and sent to you and has actually arrived at the door of your heart; for you are not asked to receive him at some future time but *now*. This point settles a great deal; it removes out of the way a great deal about which you might otherwise have been in doubt, it shows that God himself is seeking your salvation; has made an atonement for your sins; provided a Saviour, his own Son; offers salvation to you in Christ, and brings it to your very door within your capacity of receiving it, so that if you take Christ, you have salvation. He that hath the Son of God, hath life; he that hath not the Son, hath not life. The gift of God is eternal life.

But how do I know that this gift is made to me; that Christ is at my door; that I am one of those who can have him by simply receiving him?

Because the offer is universal; whosoever will, let him take of the water of life. Christ came unto his own, and his own received him not; but as many as received him to them gave he power to become the sons of God. And he commanded his servants to preach the Gospel, the glad tidings, to every creature; which means that God offers Christ to every sinner. When a parcel comes to you with your address upon it, you receive it, you know it is for you; and the address 'every creature' brings God's offer as directly to you as if your name were upon it.

I am to believe, then, that God offers me salvation in his Son, and am to receive it on this testimony.

Exactly; and when you receive it you have it.

But if all can have it in this way, how is it that any body remains without it?

Christ says, Ye will not come unto me that ye might have life. How often would I have gathered you and ye would not. Men are not willing to receive him. But the question is, Are *you* willing? Will *you* receive him?

Why should I not? I should be very glad to know that my sins were forgiven and that I was to have everlasting happiness.

But please observe the statement: As many as received *Him*. You are to receive Christ himself, in his fulness. Jesus comes not merely to banish the fears of the sinner, but heal his spiritual disease; to turn him away from his sins; to put his laws into his heart; to use him for the accomplishment of his own purposes in the world; to be his Saviour, Physician, Lord and Friend.

And is there no having him except in this fulness? May we not take him for the supply of those needs of which we are conscious, leaving the rest out of consideration?

No, impossible. Many would do this; they imagine that they have taken Christ in this way; but it is all a delusion. Except a man forsake all that he hath, he cannot be my disciple. You must receive the testimony of Christ concerning yourself, your sins, your need, your absolute need; and you must receive it concerning the fulness of Christ; and you must receive Christ to be the new-Creator of your heart and life, your Redeemer from all iniquity, and the Controller and Director of all your steps. He is described as the Shepherd, Guide, Advocate, Redeemer, Lord, Friend. You will not be able to receive him in these capacities, until you have truly repented; that is, until you have been brought to see the mischievousness of your own will, the perverseness of your own way, the wickedness of your thoughts, desires, aims, and doings.

But is not this an exaggerated way of putting the thing? May not a man see that he needs a Saviour without seeing that he is so absolutely ruined as you say?

If he has defective views of his sin, he will have defective views of the Saviour he needs, and of the extent to which he needs him. Therefore God's way of saving men is to convince men first that they need just such a Saviour as is offered in the Gospels; no less than such; One so peerless in dignity, so marvellous in love and self-sacrifice, so mighty to save. There must be thorough penitence, complete submission, and a cordial acceptance of Christ upon his own terms, in his own fulness. If a man is ill with a most dangerous disease, but fancies that he is not seriously ill, he will perhaps send for a physician and submit in some things to his treatment, while in other particulars he follows his own caprice; if he dies, the blame will not attach to the physician, to whose treatment he only partially submitted, and who never undertook to heal him on those terms. Faith in God's testimony concerning ourselves leads to genuine and thorough repentance, the culminating expression of which is found in a complete surrender to Jesus; this last is in fact the essential thing, better than floods of tears, years of remorse; he that loseth his life shall find it; you must just come as a moral bankrupt to God, and put yourself, your powers, susceptibilities, aspirations, possessions, schemes, your entire future into the hands of Christ, that he may have the absolute disposal of it. This is the first right exercise of that free-will that God has bestowed upon you; the recognition that all which deviates from the will of God must be of the nature of abuse; the recognition that we and all that pertains to us are only safe when we are in the hand of Divine Love.

It is easy enough for a man to see that he has committed faults, yes, sins; but it seems like the wildest extravagance for a man to say that his whole life has been sin, and that his nature is thoroughly corrupt.

Every thing depends upon our standard. Sinners have their standard and God has his. The burglar that enters your house at midnight has got a standard, but it is a very different one from yours. God created you to walk with him, and to act in every thing concurrently with him; to do just what should please him, and turn from whatever is displeasing to him. Now all that tallies not with this standard is sin, even if it be what men would esteem a resplendent act of generosity. But that particular in your condition upon which the Bible lays chief stress, is your inability of yourself to rectify yourself; you are in such a sense sold under sin that you cannot deliver yourself from its bondage. This is the grand point; your absolute need of that Saviour whom God exhibits to you in the Gospel, and asks you to receive. The moment that you receive God's testimony concerning your ruined state, your absolute need, there is nothing to hinder your making an absolute surrender of yourself, and receiving Christ; nothing but your want of faith; and if you receive God's testimony concerning your condition, why should you not receive his testimony concerning his offer of salvation in Christ? Take good note of what you have to do, and do not confound it with what God has to do. You have simply to receive Christ upon the testimony of God's word, by faith, without any manifestations or extraordinary experiences; do this and then Christ will do his part, assuring you of your forgiveness and acceptance, and shedding abroad in your heart the love of God.

WHAT IS TRUTH?

We sailed. (Acts xx. 6.) A party of nine or ten. Paul's purpose was, if not interfered with at Jerusalem, to proceed to Italy and Spain. Some think that these companions of his proposed to accompany him to the the unevangelized regions of the West as missionaries. Some of them may have been simply going up to Jerusalem for the Feast of Pentecost. This feast enabled the Christians of far-sundered lands to get acquainted with each other and with the work of the Gospel in their respective lands, and Paul could thus obtain many suggestions that would be useful to him.

And upon the first day of the week. (7.) They reached there Monday and waited till the following Lord's day. In accordance with the apostolic usage, inaugurated the very day that Jesus rose, the churches planted by the apostles assembled on the Lord's day. The converts from Judaism still continued perhaps the observance of the Jewish Sabbath besides; but in the epistle to the Romans, Paul indicates that they were not *bound* to observe it, it was optional.

To break bread. (7.) This expression simply means to eat together; but probably the meal was commemorative of the Bread of life, broken for us.

To go afoot. (13.) He had a walk of about nine miles, after having spent the entire night in instructing the Christians of Troas.

Lying in wait of the Jews. (19.) This probably refers not so much to their attempts to injure him physically as to their efforts to blacken his reputation by misrepresentation of his speaking; especially by trying to show from garbled accounts of his preaching, that he was an enemy of the Jews and an unbeliever in Judaism.

Kept back nothing profitable. (20.) He was tempted to keep back many things relating to the liberty in Christ belonging to the Gentiles, for the sake of the Jews.

Publicly and from house to house. (20.) Few men have spent more time in public preaching than Paul; he preached daily in the school-room of Tyrannus; but this did not satisfy him; he must needs follow the awakened to their houses, to lead them individually to Christ. He was not one of those that preached the word and then left it to God to make it fruitful; he did not consider that he had a right to look for God's blessing except in connection with entire consecration on his part. He did not believe in the felicitous influences of silence and time; on the contrary he greatly mistrusted them, and sought to *keep by* the sinner till he had brought him to the point of consecration and faith.

To testify the gospel of the grace of God. (24.) This is the business of a minister of the Gospel, and very few of them (it may be feared) really

understand what it means. It includes personal testimony as to the power and blessing of the Gospel of the most decisive kind. Glad tidings of God's grace are such as are suited to the sinner's state; glad tidings not merely of recognition by God in a far-off future, but to-day, in the very hour of submission and faith. Rightly to testify this Gospel, demands that body, soul and spirit all be consecrated to Christ, and that Christ be appropriated and enjoyed in all his fulness.

Ye all. (25.) The emphasis is on these words in the Greek. Not all of them should see his face again. It was fully five years before he came into these parts again, and we have perhaps reason to believe that in that subsequent and evidently hurried visit he did not go to Ephesus, but only to Miletus. (See 2 Tim. iv. 12, 20.)

I am pure from the blood of all men. (26.) If a Pauline life is necessary in order that a man may have the testimony of the Spirit of God with our spirit that we are pure from the blood of all men, God help the most of us. See Paul going with many tears from house to house, in the intervals left him from his tent-making and public preaching, to beseech men to be reconciled to God; how many such ministers of Christ's Gospel have we? Is it not evident that there are many who are not pure from the blood of all men, many to whom attaches the terrible blot of having had the salvation of others in their hands and thrown it away? Is it not enough that the ante-Christian period of your life should be steeped in that blood, but must that very portion of your life which has been solemnly consecrated to Christ, be contaminated with this dreadful guilt? To him that knoweth to do good and doeth it not, it is sin.

The church of God which he hath purchased with his own blood. (28.) There is a church of God upon the earth, the only true church, and it is the body of those who have been purchased by the blood of the Son of God; those who have seen their need of an Almighty, atoning Saviour, who have been absolved from their sins and redeemed from the world through faith in Christ's propitiatory death. As Christ died for that church so he lives for it, and he requires all his people to live for it. They who are to be overseers of this church, under-shepherds, are first fitted by the Holy Ghost and then called to the office; they are imbued with a Christ-like, Paul-like spirit, the spirit of self-abnegation and consecration, that they may be transparent to the light of the glory of God which shines from the face of Jesus Christ, that Christ may be magnified in their body, by life or by death.

Speaking perverse things. (30.) Things not in correspondence with the truth, leading in another direction; yet, of course, affirming that their teaching is the truth and in harmony with Scripture. A mind led by the Spirit, would detect the dangerous deviation, but others would not, and would even imagine that it was leading them to a more advanced position in the religious life. The diminution of truth is generally accompanied by an augmented show of religion; by increase in forms; the religious costume most effectually disguises the pollutions beneath it. If this Ephesian church, planted and so carefully nurtured by the Apostle Paul, was in danger of such developments within its own bosom, where is the church that need not fear, that is over-watchful.

I ceased not to warn. (31.) He knew as well as any man that the word of God's grace was able to build them up and secure them an everlasting inheritance; but under what conditions? First there was to be the entire devotion of the preacher, the surrender of body, soul and spirit, mind and heart, to the work of saving souls; not a hoping that the word preached would accomplish its work at some time, in some way; but an intense solicitude to get the word of life into the heart of the hearer, a going after the man to beseech him with tears to accept Christ there and then. It is a false conception of faith that says, I have given God's word and it can be left to do its own work. No, you have not really given it, until you have given all your powers of persuasion with it, and done your very utmost to secure its reception. The faith of Paul looked for immediate results, and did not allow him to throw back upon God what God had thrown upon him. The minister of Christ has no right to expect the blessing of God upon the word preached, until he has the assurance that that word is sovereign *in him*, enlisting his utmost capacities in the work of delivering it. God may, through his great compassion to souls, in some exceptional instances, make the word to be saving, even when delivered half-heartedly; but this is not *His* way. Whatever of conventionality, or of deference to conventionality, or false modesty, or false conception of what is reverent, or what becoming in the minister, hinders the full revelation of Christ's heart of love and his eagerness to save and to bless now, is to be regarded as hostile to the very work we have taken in hand, and we must seek its overthrow and annihilation, just as we seek the destruction of any of the works of the devil. And this last expression shows how it is to be brought about, viz., by the manifestation of Christ. We must ascend to the realization of Christ in his glory as we have never done. Changed from glory to glory; we must go up higher, and see a glory of God in the face of Jesus never yet seen. And oh, how ready the Spirit of God is to show us this. All the interest taken by the triune God in the salvation of sinners, goes with you in your wish so to know Christ as to get your conventional and other hindrances thoroughly crucified.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Brother.—Many of your readers, although aware that a Baptist Chapel is being built in Byculla, may not be aware of the urgent need of Rs. 5,000 to carry on and complete the building without debt. Five years next month I shall have laboured in Bombay without a commodious and public place of meeting, and therefore laboured under great disadvantages; but, praise to God, He has given us some souls. Sixty-five have been buried with Christ by baptism on their *own* profession of faith, and we have several candidates.

That the Lord has blessed us, although not yet many and strong; that we have received no aid from any Society; that we have expended over Rs. 2,000 in native work; that the chapel is very much needed for increased usefulness; that we are not able to build it ourselves;—these are facts that may commend us to the sympathy and help of kind Christian friends.

Yours in Christ,
EDMUND EDWARDS,
Pastor of the Bombay Baptist Church.

150 *Malabar Hill, 16th January* 1872.

To the Editor of the "Bombay Guardian."

Sir,—The thought strikes me that a Christian Newspaper may have its columns open to receive grievances, and thereby move its readers to sympathize on behalf of the injured. I do hold *sympathy* ought not to be slighted, come from whom, or wherever it may. Hence the reason of my troubling you meantime. I am *one* of many poor Pensioners, who formerly belonged to the late East India Company's Service, but now identified with the Royal Army.

To my surprize, I learned in October last, that the Chelsea (or Queen's) Pensioners, received their Pensions (that month) in *English* currency, whilst myself and others received our scanty pittance in *Indian* currency. I could hardly believe it, but facts are not fancies, there was the living proof of an *Order* from the *Home* Authorities. This after the Amalgamation in 1861, ten years ago. "Tell it not in Gath!"

I may well say my erudition is not very bright, nathless (thanks be to *goodness*), I have a sense of right and wrong, and if this *Order* be not the latter, it may be hard to define what is.

I am, Sir, Yours obediently,
An East India Company's Poor Pensioner.

Poona, 23rd January 1872.

ASSURANCE.

To the Editor of the "Bombay Guardian."

Dear Mr. Editor,—It strikes me the *marring* of one of our beautiful hymns has had something to do with the indifference of so many good Christians, in regard to the great matter of their personal acceptance of a present Saviour, and in regard to their assurance of the fact. I refer to Cowper's hymn, beginning

"There is a fountain filled with blood."

This first stanza is a statement of fact. The second stanza, as Cowper wrote it, is the expression of a joyful acceptance of that fact:

"The dying thief rejoiced to see
That fountain in his day;
And there *have* I *as* vile as he
Washed all my sins away."

The usual reading of the books is

"And there *may* I, *tho'* vile as he,
Wash," &c.

But if any doubting Christian hesitates to sing the second stanza as Cowper wrote it, I do not see how he can consistently go on to sing the fourth stanza, which is simply the natural expression of emotion arising from the perception of the fact of the first stanza, and the joyful expression of the acceptance of it given in the second.

"E'er since by faith I *saw* the stream
Thy flowing wounds supply;
Redeeming love *has been* my theme
And shall be till I die."

No "if," or "*may be*" is found here. It implies the fact as stated in the second stanza, that "redeeming blood" *has* "washed away my sins."

The desire to shorten the service of song has led to a singular mutilation of this same hymn. As we commonly sing it, we are, at the close, left lying "silent in the grave"—a most woful anticlimax of a hymn full of joy. Cowper was too true a poet for any such blank infelicity. His closing two stanzas, which are commonly omitted, and which follow the silence of the grave are:

"Lord, I believe Thou hast prepared,
(Unworthy though I be),
For me a blood-bought, free reward,
A golden harp for me;
'Tis strung and tuned for endless years,
And formed by grace Divine,
To sound in God the Father's ears,
No other Name *but* Thine."

H.

GREAT PROTESTANT UNION OF FREE CHRISTIAN CHURCHES.

To the Editor of the "Bombay Guardian."

Sir,—Referring again to this subject, permit me to say my earnest desire is to promote union, because I believe Union is Strength, while I believe the opposite effect is often produced by attempting to enforce Uniformity.

Our national history, so far as it records the struggle for liberty of private judgment, and freedom of worship, is a glorious history of which every Englishman to-day is rightly proud.

The very opposition to that freedom has brought out the various foundations of truth and fixed them in the public mind.

Discussion of any subject relating to the true service of God (which means the benefit of mankind) when conducted in calmness and earnestness, always benefits those engaged therein, when the motive in discussion is not any selfish or sectarian ends, but the general good of the nation or mankind.

In order to our seeing what can be done in the future, let us look back at what has been accomplished in the past.

In the first place, after the overthrow of Roman Catholicism we had another Church established by law, with its doctrines and ritual more or less clearly defined, and attendance upon the services of this established Church made obligatory upon all, on pain of fine or imprisonment for refusal, or setting up other forms of worship or erecting other places of worship than those furnished by the State and supplied by ministers appointed under State control. Such other places of worship were called Conventicles. The Act of Parliament which declared attendance at these Established Churches obligatory, was called the Uniformity Act, and applied to England, Wales, and Ireland. Numbers now living are old enough to remember some of its workings, and the marked difference made by the repeal of some of its clauses by the Tests and Corporations' Act. That relief cost much agitation, but the discussion was profitable to the nation. One alteration after another has been made; securing chapels to the congregations or churches erecting them, and granting privileges of christening, marrying, and burying those of their separate communions to ministers of other churches than the Established Church.

So that to-day in the United Kingdom of Great Britain and Ireland the right of all the various Churches to conduct services according to the forms agreed to by the ministers and congregations, is fully admitted by law, and the protection of officers of the law is guaranteed to all churches alike. The restrictions of law as to members of Parliament, Town Councils and all Officers of State are removed, so that in all respects a footing of equality is the law of the land. Excepting only the privileges accorded to one Church in the Universities and the support of its clergy and hierarchy from

national sources in England, and the same privileges applying to Churches and ministers of the Scotch *Kirk*.

The reasons for establishment no doubt were weighty at the time of the Church being established; the nation had to meet *force* by *force*, that was the rule in Europe, where the Papacy had become supreme in power; and if there ever is a time when force can be justifiably used, it is in the overthrow of a system which shows itself to be injurious to the common weal, as was manifestly the case at that time with Romanism. It was then the battle between darkness and light, liberty or thraldom, blind submission or the right of private judgment. Thank God the latter prevailed, to an extent over which the nation rightly rejoiced; but unfortunately the chains were put on Englishmen again, not so tightly, not so galling as before. The Book of Common Prayer was given to the nation, and the edict with it, You have permission to worship God without Papal restrictions or interference, but only according to these forms.

That was a great mistake; at least it is now with our clearer light: as Englishmen, characteristically when sober, aye even when drunk, ever have the words upon the mind—"Britons never shall be slaves." Freedom is breathed with our native air, and has become coupled with our national name all the world over. The slavery of Britons is only voluntary, and of this kind, as one of the greatest contradictions to be found in the history of any people, we are the greatest slaves under the sun, in the matter of drunkenness, and perhaps also of money making, excepting only one nation, too well-known to need mention.

Passing from the changes already made during the last 50 years in the direction of religious equality, there remains the established churches of England and Scotland possessing privileges over the other churches of the two countries.

The other churches do not ask to be put on the same footing by having money or other grants made to them, but rather that the established churches should be put on the same footing as those not established, leaving all the churches to be supported by the free-will offerings of their own members and congregations. Thus doing away with the unpleasantness ever arising from taking money from men directly or indirectly for the support of doctrines they do not believe, or worship they do not approve. No Roman Catholic can ever willingly support Protestant doctrine or worship, and no Protestant on the other hand can ever support the errors of Romanism. Therefore all alike should depend on the voluntary contributions of those who receive their doctrines and ministrations, and agree in their worship.

The strong position the two established churches of England and Scotland have to-day will render it easy for them to give up their connection with the State on such terms as Parliament would be prepared to make with them.

Provision being made for securing all private grants distinctly made for the support of each church, and for the teaching of specified doctrines and maintenance of certain usages in worship, then the state might well hand over to the properly constituted representatives of the churches all the buildings now occupied for worship and by the clergy and ministers thereof.

This being done there would at once rise up amongst the Protestant Churches a bond of Union we have never realised in the nation before. Already we find a drawing together of Independents and Baptists, and also of branches of the Methodist family more close than any of the past, and there is every probability—nay almost certainty—that the same motives would operate to draw all Protestant Churches together, if only the binding hand of law be taken away. The Union to be desired need not even attempt to bring about uniformity. Already the various churches have benefited by occasional meetings, and if we could but arrange for frequent meetings, say Union Prayer-meetings, the greatest need of the churches to-day, exchange of pulpits, giving up service from time to time to help each other, having all the various churches represented on our various platforms at our public meetings, for various school and church purposes, at our several churches; these interchanges and meetings would beget mutual sympathy in the Master's work, in all its branches, and tend also to bind us together as Christians, which we all claim to be, though strangely standing apart, not saying "I am holier than thou art," but as if fearing coming together would cause injury to our separate interests or churches. This is not actually the case, or if it be so, then we need to seek a change, as to bind together free churches by a bond of love must tend to strengthen all thus united, and help our influence on those who hitherto stand apart from all churches and know nothing of the Saviour.

Yours truly,

A PROTESTANT.

(*Conclusion next week.*)

Epitome of News.

Saturday, January 20, 1872.

—*Times of India*: "The following telegram, dated Allahabad, Jan. 19, has come to hand:

'Kookas dispersed. Seventy have been taken prisoners. Ram Singh and three leaders are expected in Allahabad to-night.'"

—Same; Allahabad, 16: "Mr. John Newman, photographer, who is known as the person who realized a good deal of the 'circulating medium' by selling the photograph of the rebel Liakat Ali, has brought a criminal action against a Mr. Myers, for adultery with his wife, and instigation to murder. A rather singular fact in connection with this *cause célèbre* is, that Myers, in one of his notes written to Mrs. Newman, made a daring practical suggestion to her that the existence of her husband should be curtailed by the administration to him of one of his own photographic chemicals, to wit, cyanide of potassium!"

—The *Bombay Gazette's* own correspondent supplies it with an account of "A night with the Revivalists of Mazagon," stretching through two columns. Much of the report is of the nature of a caricature.

—Information reached the authorities in Calcutta a day or two ago, that nine native fishermen, who were supposed to have been drowned during a heavy squall in May last, had been picked up at sea by Captain Mill, of the *Star of Erin*, after having been in the boat for seven days, and taken to London, and the same vessel has now brought them back to Calcutta.

Monday, January 22.

—*Overland Mail*, Dec. 29: Considerable excitement has been caused in France by the publication of a despatch from Prince Bismarck to Count Arnim, threatening the arrest of hostages if the French authorities do not see to the punishment of the murderers of German soldiers.

It is expected that Mr. Brand, the late Liberal whip, will be the new Speaker of the House of Commons.—The death of the Earl of Ellenborough has attracted much public attention to events connected with his administration in India.—Field-Marshal Sir George Pollock was installed Constable of the Tower, in the room of the late Sir John Burgoyne, on December 23.

The Empress Eugenie arrived at Southampton from Gibraltar by the P. and O. steamer on December 21.

The new Spanish Ministry formed by Signor Sagasta is not expected to last twenty-four hours after the opening of the Cortes.

Both Houses of the Austrian Reichsrath were opened by the Emperor in person on December 28.

Mr. Cyrus Field has brought before the Telegraphic Congress in Rome a proposal for the preservation of submarine cables during war.

We may be forgiven a little uneasiness on the threshold of 1872 about the Geneva Arbitration on the United States claims, when we read the New York way of putting the case. It is not necessary to believe all that is suggested about an indemnity against which the amount exacted from France by Germany is small; but the United States evidently intend to make their demand as extreme as possible. They should not, however, forget Shylock. We are informed that the claims of the American Commission, as set forth in a volume of 480 pages for presentation to the Geneva tribunal, are classified as follows:—1. The claims for direct losses growing out of the destruction of vessels and their cargoes by the insurgent cruisers. 2. The national expenditure in the pursuit of those cruisers. 3. The loss in the transfer of the American commerical marine to the British flag. 4. The enhanced payments of insurance. 5. The prolongation of the war and the addition of a large sum to the cost of the war and the suppression of the rebellion. To this to be added interest, say at 7 per cent., from July 1, 1863. Just as was anticipated, our admission in the preamble of the Washington Treaty of some laxness as neutrals is being used against us, and we can only rely upon the integrity of the Commissioners at Geneva to save us from being saddled with—well, not quite the entire cost of the American War.

The Archbishop of Canterbury has authorised the statement to be made that the opinion of Convocation will be taken at the earliest possible time after its meeting, on the expediency of sanctioning the use of shortened services in church on certain occasions, and of adopting the other recommendations contained in the fourth report of the Ritual Commissioners. The Archbishops of Canterbury and York have requested the members of the several Cathedral Chapters and Collegiate Churches to attend a meeting to be held at Lambeth Palace on the day of the opening of Parliament, Tuesday, February 6, at 11 o'clock, to consider the expediency of obtaining power for the amendment of the Cathedral statutes.

About four o'clock on Christmas morning a labourer named Neal, of Fenton, in the Potteries, went home drunk, when his wife reminded him that he had a child lying dead in the house. Another child, three years old, began to cry, whereupon the brutal father struck it with his fist so severely as to cause instant death.

The *Chicago Tribune* publishes a detailed statement of the losses caused by the great fire. There were about 250 persons killed, and 98,500 were rendered homeless. The pecuniary loss is given at 290 millions of dollars, 100 millions of which were supposed to be covered by insurance, but the companies have only been able to pay 30 millions. The citizens of Chicago are vigorously repairing damages, and they expect that in a year or two the last traces of the conflagration will have disappeared.

A terrible catastrophe has occurred in Saline county, Nebraska. A party of emigrants, with their families, were passing through the county, westward, when, the cold increasing, they concluded to camp and light a fire. They were on a piece of high prairie, several miles from any house, but three miles from them was a piece of timber land. After unhitching their teams, the men started for this timber to procure fuel. Not returning for several hours, the women left their children and started to hunt for them. This is all that is known, save that the next day the bodies of seventeen persons, who perished from the intense cold, were found. The children who were left in the waggons were the only survivors of the party.

The dismissal of M. Catacazy, the Russian Minister to the United States of America, is a most astounding event. It appears impossible, as well as highly improbable, that, without instructions, a Minister at a foreign Court should tenaciously maintain a line of conduct certain to culminate in his return home. Yet while the final offence was so grave that President Grant is said to have had "no alternative but to immediately deliver passports to M. Catacazy," we are assured that cordiality between the Washington and Russian Governments is unbroken by the event. The charge against the dismissed Minister is, that out of opposition to the new Treaty of Washington he offended daily and deliberately against the Washington policy that forbids interference with American affairs while it practises abstention from interference with other Governments. Mr. Fish, the American Secretary of State, writes that M. Catacazy "made himself busy, in season and out of season, in efforts to obstruct, embarrass, and defeat the recent negotiations between the United States and Great Britain for adjustment of their mutual differences, and he continues in the same way now (November 16) to interfere with the due execution of the Treaty of Washington of the 8th of May last." It will be seen that if this be a true statement, about which we do not find that there is any doubt, we are very intimately associated with the dismissal of the Russian diplomatist. What could have been the motive for this attempt to prevent the adjustment of English and American differences is not very clear, but the means are so strange that President Grant finds no better words to describe them than an extraordinary attempt to introduce at Washington the diplomatic practices of Constantinople.

The (*Lucknow*) *Witness*: "Dr. Mclay, Superintendent of the Methodist Mission, Fuchow, lately passed through Lucknow on his way to America. He has had twenty years' experience of Mission work in China and we much enjoyed the rare privilege of hearing directly from him the particulars of the great success which has attended the labours of himself and colleagues in China. During the first *nine years* not a single convert was made, but the missionaries laboured on, believing that the

Gospel was for China, and now the converts are numbered by thousands. There are croakers and opponents to mission work in China as elsewhere, but at least so far as the Fuchow Mission is concerned, the objection so common in India, that mission stations are hot-beds of idleness, cannot be made. The missionaries do absolutely nothing for their converts, beyond teaching them the way of Salvation through Christ. The China Government provides schools for all who wish to learn, and the missionaries do not trouble themselves about the secular education of their converts. Hitherto, except for girls, no schools whatever have been opened, but the missionaries propose making some provision for the systematic and thorough Biblical education of their converts and their families.

"The responsibility of sustaining the Native preachers of the Gospel, is being gradually laid upon the Native Church, and it appears that in many places active successful evangelizing agencies are sustained by indigenous effort entirely. While the conditions of mission work in India, for the present perhaps, render it impossible to adopt the Chinese mode of work, there is no doubt that every missionary, Native or European, would gladly welcome the introduction of such a plan, and in this desire they would no doubt be seconded by every Native Christian deserving the name."

"Many of the readers of the *Witness* have seen or heard of a somewhat singular custom among Hindoos, called Páe Karmí. Pilgrims on arriving at a shrine, if they have come but a short distance are not considered quite fit to bathe in the sacred pool or tank; as they have not made a sufficient pilgrimage. Hence they are expected before bathing to march for several days around a prescribed circle of two or three miles in length. The writer once witnessed such a scene, and it strongly reminded him of what he himself did for years. There are doubtless some whose eyes may fall on these lines, who are pursuing the same foolish course. The poor Hindu marches for days around the pool in which he hopes by and by to wash away his sins: and in his ignorance he thinks that there is a vast deal of merit in his wearisome marches.

O how many there are who, with heavy hearts, with sore bondaged souls are now, and have been for years, marching *around* the pool of salvation. Poor weary pilgrim, stop that useless march, and plunge into the blood-filled, sin-cleansing fountain!

Thank God

'There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.'

Pause a moment dear reader, and calmly ask yourself the question, 'Have not I been trying for years, to make myself *fit* to come to Christ?'

Alas! many of us have been thus acting as foolishly as the poor ignorant Hindus. Let one who came nigh losing his soul by such a course say to you, Come brother, weary pilgrim, seeking rest and purity, plunge into the fountain this hour. You can never make yourself any better than you are now. Come just as you are. Take Christ at his word, believe, and enter into rest."

—*Bombay Gazette*: "The most delightful instance we have seen of the absurdity of the *Englishman's* new system of spelling occurs in a leading article in Thursday's issue of that paper, in which the Kookas are compared to "the Hashashins of the Old Man of the Mountain." Certainly, our contemporary has made a hash of it this time. He might just as well have spoken of the 'hashasination' of Justice Norman."

—The foundation of the Jumna Railway Bridge at Agra has been laid.

—The Reverend Lal Behari De has been appointed an Assistant Professor of the Hughli College.

—The death is announced, in Edinburgh, of Mr. Craig, formerly editor of the *Telegraph and Courier*, and recently of the *Deccan Herald*.

—The charge of defamation brought by Rev. Sudoba Powar against the proprietor of the *Times of India* has been withdrawn.

—A fire broke out at the P. and O. Co.'s new Dockyard, Mazagon, at about a quarter to 8 o'clock last evening, which resulted in the total destruction of the store-room containing pitch, tar, &c., and also of the magazine, the explosion of which was heard at a great distance. The fire threatened to be of a far more serious character than it was, but by the energy and address of those who worked the engines, it was arrested.

Tuesday, January 23.

—We abridge the following from an article in the *Times of India*: "About eight or nine years ago a new sect was formed in the Panjáb called *Kukas*, under the Guruship or leadership of one Ram Singh. Ram Singh was essentially a reformer, and, like all reformers, a bigot. His object was not to overthrow the Sikh religion, but to purify it. He was, or wished to be the Luther of the Panjáb, and his followers were to be the Protestants or rather Puritans of the Sikh faith, which was to be brought as near to what it was under Guru Nanuk Shah as possible. The hair or beard was on no account to be cut, all were to serve the religious ceremony of bathing, to wear, after their investiture, the sacred *poiteo* (knotted worsted thread), to abstain from falsehood, and above all to hold holy and sacred the cow, the killing of which, if possible, was to be put down. Ram Singh at first admitted all his own converts, baptized them, invested each with the sacred thread, administered to them an oath that they would follow and observe the tenets of the new faith. Then followed an important part of the ceremony, a pass word or sentence was whispered into the ear of each convert which he was bound never to reveal. At one time it was said that Ram Singh counted amongst his followers as many as 100,000 men. We cannot vouch for this number nor for the present strength of the sect; but we believe it to be very considerable. Like all reformers, Ram Singh's followers were fanatics, and like all fanatics, troublesome if not turbulent fellows. The Maharajah of Cashmere turned some four hundred out of his army. The Panjáb authorities at first refused to enlist them; but Government, being able to make nothing of its inquiries, subsequently enlisted them.

"Large meetings of some eighty or a hundred *Kukas* were held, of which the Government had full information, and at some of which its informers attended. Still nothing that could be laid hold of took place; and although the authorities were warned that all was not right, nothing serious appears to have been known or suspected till one fine morning the police force of Umritsur awoke to find seven or eight butchers (cow killers) murdered, and others most brutally hacked and mutilated. Then the authorities began to take alarm. The murderers were executed; orders were issued that no more *Kukas* should be enlisted; and the police were instructed to keep a strict watch on Ram Singh and the leaders of the sect, most, if not all, of whom were known.

"Strict as the watch was, however, it was not sufficiently strict to prevent some four hundred and more of them assembling on Monday last, the 15th inst., in the neighbourhood of Ludiana, and advancing to attack a fort at Mulair-Kotla, the territory of one of the Sikh protected States. The raiders were repulsed with some loss. They then attacked a village in British territory, we believe, on Tuesday, killing and wounding, in the hopes no doubt of establishing an *alibi*. Intelligence, however, had already reached the Inspector General of Police, who on Ram Singh's arrival informed him that he was wanted. On Wednesday morning he was placed in charge of Mr. Deputy Inspector LeMarchant and forwarded to Allahabad, which he reached on Thursday night and was lodged in the Fort. Up to our latest advices seventy of these *Kukas* are said to have been taken into custody, including Ram Singh, and two of his *Subahs*, Lukka Singh and Sahib Singh (a brother of Koor Singh). Ram Singh and his two *Subahs* were being forwarded to Allahabad, which they were to reach on Friday night, to keep company with Koor Singh in the Fort, or with Liakut Ali, late Governor of Allahabad, or the Bareilly jail-breakers in the great jail of the capital of the North-West Provinces."

—The Indian Mutiny Medal has been conferred on Mr. H. W. Toogood, late Commander of the Inland Steamer *Bombay*, for services rendered during the Mutiny, 15 years after the services!

—*Times of India*: "The King of Siam, accompanied by his retinue, were to leave Calcutta yesterday evening and were to proceed direct to Delhi. Thence he will come to Bombay, and return to Calcutta in about a month."

—The following further particulars have reached the *Englishman* by telegraph, dated Friday 6 P.M., regarding the Kuka rising in Ludiana:—"The Kukas took Malaudh Fort and then attacked Mulair-Kotla, but were repulsed. The Kotwal of Mulair-Kotla and seven men were killed, fighting gallantly, and fifteen were wounded. Many Kukas were killed, wounded and taken prisoners. Sixty-eight were captured in Patiala territory. Forty-nine were blown away from guns at Mulair-Kotla. No English officers or men were engaged. Ram Singh and ten of his followers have been arrested and sent to Allahabad under a European Officer and Gurkha guard. The Commissioner of Ludiana reports all quiet to-day. There are sufficient troops at Ludiana and Amballa."

Wednesday, January 24.

—A great deal of dissatisfaction seems to have been created in the Carwar districts by a new assessment levied last year, and there is to be an appeal to the High Court. The *Indu Prakash* shows that in 18 villages the assessment has been suddenly raised from Rs. 19,360 to Rs. 40,817, more than double.

—80 vessels passed through the Red Sea in December.

—*Bombay Gazette*: "Mr. Abdoola Arthur Green is indignant at the *Bangalore Herald* for having said that he had returned to the faith of his fathers. He writes to that paper 'in as polite a manner as possible to give the lie' to its Madras correspondent who 'by virtue of his scandalous communication has canvassed my private affairs.' Mr. Abdoola also says that were the *Herald's* correspondent man enough to declare himself, he should be 'only too happy to render him any satisfaction that his at present craven conduct may deserve!'"

—Same: Fire in the P. and O. Co's Dockyard: "It seems that the large engineering establishment, about thirty yards distant, had a narrow escape from destruction by the explosion of one of the two rocket chests. The main portion of the chest was thrown, with the plates twisted and cut up, through the front wall into the yard; but the lid, weighing about 2 cwts, flew like a rocket out of the roof, and forced its way through the iron top of the engineer's shop, more than fifty yards away, and falling into the pattern-room, which was filled with wood, indented a hole in the floor and rebounded among some planks, more than a dozen of which were in flames when the affair was fortunately discovered and mastered. Just before this explosion, the fire seemed to have been pretty well subdued, and a number of men began to remove articles from the store. When they heard the crash two jumped through gaps in the wall, and one unfortunate calassee was jammed in a corner and frightfully scalded with the blazing ether. Altogether five people were injured, the boatswain and gunner of the *Ellora*, the foreman of the painters'-house, a policeman, and the calassee."

—A correspondent of the *Times of India* gives an account of the opening of a Government High School at Surat. Some poetical pieces composed for the occasion were recited by Mr. Narmadá Shankar. The correspondent says,

"More out of curiosity than anything else I have attempted to turn the poet's Gujarati verses into English rhyme. The first piece is in praise of Sáradá, the goddess of learning, and runs thus:—

In divers forms shall the goddess preside
In this costly fane with a mother's pride.
Age, youth, and childhood, man, maid, small and great
With various song shall her praise celebrate.

Chorus.—Hurrah, hurrah, hurrah,
On the world the glory of Sáradá beams!
In their flow of delight
The unbroken joy of her devotees' beams!"

We omit the other verses. Then comes a prayer to the goddess, who is afterwards supposed to appear in glory. The correspondent adds:

"The propriety of introducing such songs of unvarnished praise to a Hindu deity as part of a public ceremony in a Government school may be called in question. But it is only of a piece with the partial impartiality in matters of religion which obtains in more departments than the Educational."

—*Times of India*: "A bazaar is to be held in the Hall of the Money Institution, Esplanade, on Thursday, Friday, and Saturday next. A number of children's dresses and ladies' fancy work will be exhibited for sale. The proceeds will be given partly to the Zenana Mission and partly to the Association for Female Education in India."

—*Madras Times*: "The newly-revised version of the Tamil Bible lies before us. In the opinion of many scholars, whose experience is not confined only to one or two languages, this version is undoubtedly one of the best offered to any non-European nation. And this is the peculiar and priceless gift of the Protestant missionaries of Southern India to Tamilians. Even looked upon in merely a literary light it is a highly valuable gift. Tamil,

whilst possessing a literature full of varied and beautiful poetic writings, possesses scarcely any writings in prose. This new version of the Bible is in our opinion the perfection of what Tamil prose should be. Whilst in every place the translators have given their chief attention to the absolute accuracy of the translation, they have at the same time availed themselves throughout their work, of the choicest phrases and most elegant idioms they could obtain. The language has been everywhere made a steed to the rein of the sense. Thus if Tamil scholars amongst our readers compare the narrative and ceremonial portions of the revised Tamil Bible with the poetical and prophetic parts of it, they will be struck with the difference of the language employed. Whilst detailing simple occurrences the translators have striven to be simple: whilst laying the jubilant carols of David, or the fiery lamentations of Jeremiah before their readers, they have availed themselves of the most ornate expressions in Tamil."

THURSDAY, JANUARY 25.

—Of the Kooka revolt the *Times of India* says: "That a small army of four or five hundred men —an army as large as that with which Clive gained many of his early victories—should have been assembled, should have attacked a fort and one or two towns or villages—should have been dispersed, many of them to their homes,—that the disturbed district should have been occupied by an overwhelming military force, brought from a distance of 200 miles,—that the instigators and leaders of the insurrectionary movement should have been made prisoners, and lodged in a fortress 600 miles from the scene of action—all within a period of six days—are facts, certainly, worth chronicling in big type."

—The Looshai Expedition: General Bourchier reports on the 22nd that he is advancing towards Poiboy. The people appear inclined to be friendly. All property has been carefully preserved. The climate is magnificent; and the health of the troops good.

—*Rangoon Mail:* "We are sorry to hear of an accident which proved fatal to a soldier of the 2nd battalion 10th Regiment a few days ago. He had evidently ascended one of the toddy trees near the barracks at night to get toddy, and had fallen head foremost from the top of it on to an iron roofed passage. Death must have been instantaneous. The contractor for the toddy often lost toddy, and had therefore loosened the bamboo ladder leading to the top of the tree. Some years ago a man of the 21st Fusiliers fell from this same tree and broke his arm. The day after the above accident, the tree was found cut down,—it is supposed, by the comrades of the deceased."

—The Rev. Dr. Jowett, the Oxford Professor, preached in Old Greyfriars Church, Edinburgh, December 24th last.

FRIDAY, JANUARY 26.

—*Bombay Gazette:* "The great historical painting of the installation of H. R. H. the Duke of Edinburgh as a K.G.C.S.I., which is intended as a national Indian gift to H. M. the Queen, is being finished in Bombay. The artist, Mr. W. M. White, has been working on his picture in Bombay for the past five months, and though it has not received the finishing touches, the painting is to be seen at the Byculla Hotel. The cost of the picture will be Rs. 25,000, of which Rs. 16,000 has already been subscribed."

—Deaths last week, 391.

—His Excellency the Viceroy and Lady Mayo were to embark at the Chandpal Ghát for Rangoon at 8 o'clock on the morning of the 24th instant.

Selections.

ILLUSTRATIONS OF FAITH.

(*From "The Higher Christian Life."*)

True and saving faith is twofold. It gives all and takes all. If it fails to give all up to Christ, no matter how bold and clamorous it may be in claiming the promises, it is dead and powerless. Its boldness, like Peter's before the crucifixion, will be put to shame when put to the test, and its owner will have occasion of bitter weeping in this world, and it may be of terrible gnashing of teeth in the world of despair. On the other hand, if it fail of taking Christ for all, all its givings will be in vain and worse than in vain, ending only in sore and terrible disappointment at last.

The Word of God presents to us two grand aspects—one of command and the other of promise. Faith trusts implicitly in both. Faith obeys the one and accepts the other. In the commandents, God reveals Himself as a requiring God—in the promises as a giving God. Faith relies upon Him in both His commandments and His promises—yielding implicit obedience to the one, and putting forth the hand of assured confidence to take the other.

Now, *that* faith is not properly faith at all, which accepts the one and rejects or neglects the other.

God demands of us heart and life wholly given up and consecrated to Him, and true faith responds, "Yes, Lord, Thou shalt have all. All I have and all I am are thine."

God gives us His Son to be our Saviour, and true faith takes Him at once and for all in all, and is satisfied, saying—

"Thou, O Christ, art all I want,
More than all in Thee I find."

He who gives all and takes all, has all. He who gives but does not take, or takes but does not give, has nothing but disappointment and sorrow.

The two aspects and their results of faith separated may be illustrated by two separate sketches:—First, a sketch of the struggles and failures and final success of

A DISTINGUISHED WOMAN,

will show the futility of trusting to the promises while neglecting the commandments; that is, the necessity for *consecration* to God in order to realise the saving power and presence of Jesus.

The lady in question is well known, both in Europe and America, both by the brilliance of her genius and liberality of her gifts; but as she is still living, her name is withheld.

For many years after her conversion, which was bright and clear and happy, she served the Lord in the too frequent sort of life of ups and downs—knowing of nothing better for the Christian here below, at least for the Christian of her "temper and temperament," as she was wont to say. The superior consistency and fervour seen in some others, she thought, was due mainly to superior natural qualities and educational training rather than to any deeper and fuller experimental oneness with Christ.

A brother beloved, however, at last convinced her that for all the children of God, herself amongst the number of course, there is such an experimental union with Jesus as has, for convenience, been named second conversion,

Months wore away after this, however, before any earnest step was taken to make it her own. Notwithstanding her deep persuasion of its reality, for herself it seemed an impossible height to scale. Often and often it was called up in the heart's own hall of legislation, and as often with a sigh of despondency it was laid on the table again.

At last, meeting with one zealous in this matter, in whose mind the one aspect of faith—that of taking the promises—seemed in the main, like Aaron's rod, to have swallowed up everything else, especially the other aspect—that of consecration—she was persuaded to cast herself upon Christ. And right heartily and wholly she did seem to take Him to herself, and her hopes were sanguine that He would be to her and do for her all He had promised, and all that others received.

A little while, and her hopes all died. The Saviour seemed no nearer, no dearer, no more her helper than before.

Then came another similar trial, with similar results; and another, and another, and so on. More than a year passed in these fruitless struggles, and many a sad, sad disappointment marked and blotted the pages of that year's history. The hand of the Lord, always near at the right moment, at last placed upon her pillow—for she was ill at the time—Upham's "Interior Life." She read, as she had strength to read, a few pages at a time. Coming to the chapter on "Consecration," she read it to the end, and said to herself, "*This* I have not done. I have tried to trust in Jesus, but I have never yet in all these attempts made an entire surrender of myself to Him to *do His will*, but only to receive His salvation."

Turning back, she re-read every line and every word with renewed care and closer scrutiny. And as she read, the length and breadth of the requirements of God upon her came out in appalling proportions. "Right! right! yes, all right," she said. "I ought to make this full consecration of myself to God. But oh, how hopeless! My whole pathway in the past, in memory is strewn with the fragments of broken resolutions. And shall I resolve again?"

The book recommended a written covenant, if convenient. After days and days of weary reflection, she concluded finally to make the covenant of consecration as advised. The first time she took to the easy chair as a rest from her long prostration, she called for pen and ink, and wrote out a covenant, full even to the minutest details, signed it, and knelt and repeated it in words from the heart, then rose exhausted, and sought again her pillow.

Days passed by. Days of heavenly peace. Trials came, but her "*peculiar temper* and *temperament*" did not overcome her. She was calm as Silver Lake at sunrise, and as bright and clear. She was slow to believe, after so many failures, that success had crowned this last act. By and by, however, the conviction that Jesus was with her, and was keeping her in perfect peace, and would do it, was forced upon her. And her joy in Jesus as a present Saviour, all-sufficient, was unbounded.

From the very first she had been willing, and more than willing, that the Saviour should work in her to will and to do of His own good pleasure. And she was really convinced, fully persuaded, that if ever the law of God should be written upon her heart in letters of light and love, it would be by the hand of God himself in answer to faith in Jesus. In this she was clear. She had no confidence in the flesh—none in her own will—none in any round of duties or course of action. She knew that God alone could fill her heart and soul with God. Why then, and how, did she fail? Simply because she did not yield herself a *living* sacrifice unto God. She gave herself up as a *dead*, a *passive* sacrifice merely. She consecrated herself to *receive* merely, and not to *do*. God requires of His intelligent voluntary creatures an intelligent, active consecration to Himself, heart and soul yielded to do His will, as well as receive His gifts of grace and mercy.

And in this, with all her genius and intelligence, and all her earnestness besides, she had failed entirely, until, through failure after failure, together with the timely suggestions of Professor Upham's "Interior Life," she was led to review the past, and superadd a covenant of consecration to her covenant of trust for grace. Then, but not before, she came to the place to receive what the Lord had in store to bestow upon her.

Here, then, in the case of this lady, we have a clear illustration of the necessity of that aspect and phase of faith which obeys the command of God, which gives up heart and soul to do the will of God.

"Take *my yoke*," says our Saviour, "and learn of me, for I am meek and lowly, and you shall find rest to your souls." But without taking the yoke, where is the learning and the rest of the soul? "Whosoever *will do the will* of my Father shall know of the doctrine," He says again. But is not the converse of this saying equally true that whosoever will not do His will shall not know the salvation!

(*To be continued.*)

Miscellany.

—*Chinese Recorder:* "The Foochow Methodist Mission, at its Annual Meeting held in November 1870, initiated a definite plan on the subject of self-support, and incorporated it as a cardinal principle with the administration of the Mission. The difficulties necessarily confronting us in trying to introduce the new policy were greatly aggravated during the year by the *Sham-sin-fan* excitement and other causes, so that it was not without solicitude we awaited the results of the experiment to be made apparent at the Annual Meeting. It was to us all, therefore, a source of profound joy and gratitude to God to find that the results of the experiment were eminently satisfactory. During the meeting the plan, in all its principles and bearings, was thoroughly discussed, every objection and difficulty was carefully examined, and the result was a unanimous verdict of approval. At the close of the self-support anniversary while one of the missionaries was speaking, and in response to his question, the audience vocally expressed hearty approval of the plan. Wishing to give greater distinctness and impressiveness to this expression of approval the missionary then said: 'All who cordially accept this plan, and are determined, in the fear of God, to do all you can toward making it successful, rise to your feet.' Instantly the entire audience rose, and remained standing for some minutes, till they were requested to kneel in prayer, one of the ordained preachers leading the devotions, and the great burden of his prayer

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being earnest supplications to God that all who had given this public pledge might have grace given them to fulfil it. One year ago the Rev. Sia Sek Ong, one of our preachers, relinquished his claim upon the missionary society for support, and cast himself and family on the native church. During the year he has been one of our most devoted and efficient preachers, and has not drawn a cent from the missionary society. A friend said to him: 'Do you not regret your decision in entering on your present course?' 'No,' he replied, 'not the thousandth part of a regret has entered my mind on that account.' When it was suggested to him that his supply from native sources might fail and himself and family be left destitute, he answered: 'I do not think the supply will fail; but if it does fail, if I come to a place where there is before me no open door, no road, I shall then just stand still and looking up to my Saviour, say: "Lord! whither wilt thou lead me?' During the session of the Annual Meeting he made a most touching address describing his experience since entering on his new course, and announcing his purpose, with God's blessing, to continue in this way while he lives. He seems to be perfectly happy. It may interest some of your readers to know that, at our late meeting, *two* more of our preachers, Revs. Li Cha Mi and Ting Mi Ai, announced publicly their purpose to trust henceforth to native support, and have entered on the new career. All the other preachers cheerfully assented to a further reduction of the portion of their salary drawn from the missionary society, to take effect immediately.

The present statistics of the mission are—members, 1,007, increase over last year, 78; probationers 653; decrease as compared with last year 316; baptized children 250, increase 11."

TELEGRAPHIC NEWS.

London, January 18th: The Emperor of Germany formally invested Prince Arthur with the Order of the Black Eagle to-day.—The appointment of Mr. Scudamore as Director General of Telegraphs in England is contradicted.

Amsterdam, 18th: The First Chamber has unanimously adopted the Sumatra Surinam Treaties with England.

Paris, 18th: In the National Assembly to-day, M. Thiers demanded that in case of the adoption of the projected tax on raw materials, the Government should nominate a Commission to examine into the tariffs.—The murderer of the Prussian soldier at Luneville has been arrested.—His Holiness the Pope is indisposed.

London, 19th: An official notice has been issued that a public thanksgiving for the recovery of H. R. H. the Prince of Wales will be offered up in St. Paul's Cathedral about the 20th of February, which Her Majesty the Queen hopes to attend.—A supplement to the *Gazette* orders that a prayer and thanksgiving should be offered up in all churches in the kingdom on Sunday next.—An explosion has taken place at the cartridge factory in Greenwich Market. The girls who were at work at the time caught fire, and rushed shrieking into the marshes.—Mr. Horsman, in addressing his constituents at Liskeard, said that the political prospects of the country were gloomy, and that the present Government was unfit to deal with English questions.—Mr. Laing has abandoned the contest for Wick Burghs.—The decrease of insulation in the Atlantic Cables is near the shore ends, and is, therefore easily repairable.

Paris, 19th: M. Thiers and all the French Ministers have resolved to resign.—The National Assembly have, in spite of the opposition of M. Thiers, adopted the proposition of M. Feray that a tax on raw materials should only be introduced in case all other resources failed.

20th: All the Parliamentary Reunions have sent delegates to M. Thiers for the purpose of inducing him to reconsider his intention of resigning.

London, 20th: H. M.'s Troop-ship *Crocodile* left Portsmouth on the 14th instant.—The use of the Freemasons' Tavern for a meeting of the supporters of Sir Charles Dilke has been refused.

Versailles, 20th: The Assembly has unanimously voted an order disavowing any hostile intention against M. Thiers and the Ministry. The Chamber yesterday passed a vote appealing to the patriotism of M. Thiers not to resign his post as President.

21st: All the Ministers who resigned have retaken office, but M. Thiers withdrew his resignation most unwillingly.—It is feared that with the introduction of questions appertaining to military instruction in the army, analogous disputes will arise, and that again there will be a majority against the Government.

London, 22nd: A grand festival is contemplated at the Crystal Palace.—Mr. Disraeli will pay a visit to Liverpool at Easter.—Mr. Llewellyn Dawson, the leader of the expedition now being organized to proceed in search of Doctor Livingstone, will detail his plans before a meeting of the Geographical Society to-night. The Chancellor of the Exchequer has contributed nothing to the fund.—The annual Volunteer Review will take place at Brighton this year.—*Obituary:* Reverend Canon Moseley.

23rd: At a meeting of the Geographical Society last night, the speakers sharply criticized the conduct of Government regarding Dr. Livingstone. A son of Dr. Livingstone will accompany the expedition.—The Chamber of Commerce at Liverpool have memorialized Government in favour of the appointment of a due proportion of representatives of the commercial interests in the Indian Council.—The Rev. Mr. Watson, the Stockwell murderer, who was recently condemned to death, has been respited, and sentenced to penal servitude for life.—At a meeting at Glasgow last night in aid of the Livingstone expedition £2,000 were subscribed.—*Obituary:* The Countess Granard. Further subscriptions, amounting to £1,700, have been received on account of the Livingstone Search Expedition.

Paris, 23rd: A Council of War has condemned to death one of the prisoners implicated in the assassination of the Prussian soldier at Luneville, and the others to minor punishments.—The question of the return of the National Assembly to Paris has been indefinitely postponed.—The National Assembly have commenced the discussion of a tax on the Merchant Service. The question has given rise to a contest beween the Protectionists and Free Traders.

Madrid, 23rd: The Spanish Ministry have been defeated in the Cortes.

London, 24th: It is stated that a demonstration will be made by the supporters of Sir Charles Dilke in Trafalgar Square, on the 5th February.—His Royal Highness the Prince of Wales has commenced to take afternoon drives.—It is denied by Mr. John Bright that he ever advocated the Home Rule Policy.—*Obituary:* General Alexander Lindsay.—A tremendous gale occurred to-day. One large pinnacle on the central tower of the Houses of Parliament was blown down.—Heavy gales and destructive floods have devastated many parts of England. In and about London the gale was exceedingly severe. The loss of property is immense, but the amount is not yet known.—Prince Hassan of Egypt arrived at Oxford on the 23rd to continue his studies.—Cholera has completely disappeared at Constantinople.

Paris, 24th: Prince Napoleon has been elected Chief Councillor for Corsica.

London, 25th: The Lord Mayor of London has called a meeting to be held on Tuesday next, in aid of the Livingstone Search Expedition.—Miss Christiana Edmunds, the Brighton poisoner, has been respited.

PASSENGERS SAILED.

Per P. & O. Str. *Tanjore, 22nd:*

For Southampton.—Captain Cresswell; Mr. Peter Adams; Lieut. A. McCausland; Mrs. John Ker; Captain Sartorius.

For Brindisi.—Mr. J. H. Thompson.

For Suez.—Mr. Lewis; Mrs. Spencer.

For Gibraltar.—Mr. Costa.

PASSENGERS ARRIVED.

Per P. and O. Str. *China, 20th:*

From Southampton.—Mr. Braidwood; Surgeon Parke; Mrs. Parke, infant and ayah; Mr. Markgill; Mrs. Murray; Mr. R. O. Lawers; Major Douglas's native servant; Colonel Boisragon.

From Brindisi.—Captain Falconnett; Mr. Traill; Mrs. Traill; Mrs. P. Blundell; Miss Cahill; Mr. Somerville; Mr. J. Rose; Mr. C. Gandon.

From Suez.—Baron Montenegro.

From Alexandria.—Mr. George Huggins.

From Aden.—Major Campbell and native servant.

Per Str. *Atalanta, 22nd:*

From Liverpool.—Lieut. A. Joblin, 55th Regt.; Mrs. Joblin and 2 children; Mr. J. E. Bouchu; Lieut. J. Morrison, 14th Regt.; and Mr. J. H. Stoddart.

Per Str. *Persia, 22nd:*

From Genoa.—Rev. and Mrs. Walford; Mr. Weber; Mr. S. Ford; Mr. O. Earnesto; Mr. K. Georgia; Mr. Kuhu; Mr. Martin; and Mr. Piloree.

From Naples.—Mr. Albert.

From Suez.—Mr. and Mrs. Susasso, and Messrs. F. Grasse, Croper, and two friends; Mahomed Ally and Solomon Sotiro.

DOMESTIC OCCURRENCES.

MARRIAGES.

BOURNE—WILLIAMS—Dec. 13th, at Rajpootana, by the Rev. J. Higgins, Mr. W. Bourne, Supervisor P. W. D., to Alice Emma, daughter of Mr. J. Williams, of Neemuch, Rajpootana.

MAYHEW—CORKE—Jan. 16th, at St. John's Church, Colaba, by the Venerable Archdeacon Ward Maule, William Garrod Mayhew, to Eliza Mary, eldest daughter of Mr. William Corke, 1st Assistant Master Attendant.

DEATHS.

LEITCH—Jan. 17th, at Bombay Harbour, Robert Leitch, chief officer Ship *Jane Law*, by falling accidentally in the main hatch.

TROTT—Jan. 19th, at Mazagon, Josiah Nesbit Trott, late Clerk British India Steam Navigation Co., and second son of the late James Trott, Esq., Deputy Collector and F. P. Magistrate, Rutnagherry.

TURNER—Jan. 19th, near Sakri, Khandeish Districts, George Hastings Turner, Lieutenant Royal Engineers, from the accidental discharge of his gun while out shooting.

BOWHILL—Jan. 24th, at Byculla, Edwin Bowhill, aged 21 years 2 months,—deeply regretted.

COUNSELL—Jan. 24th, at Mazagon, of croup, William Herbert, son of Mr. Thomas Counsell, P. & O. Company's service, aged 2 years.

Advertisements.

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